

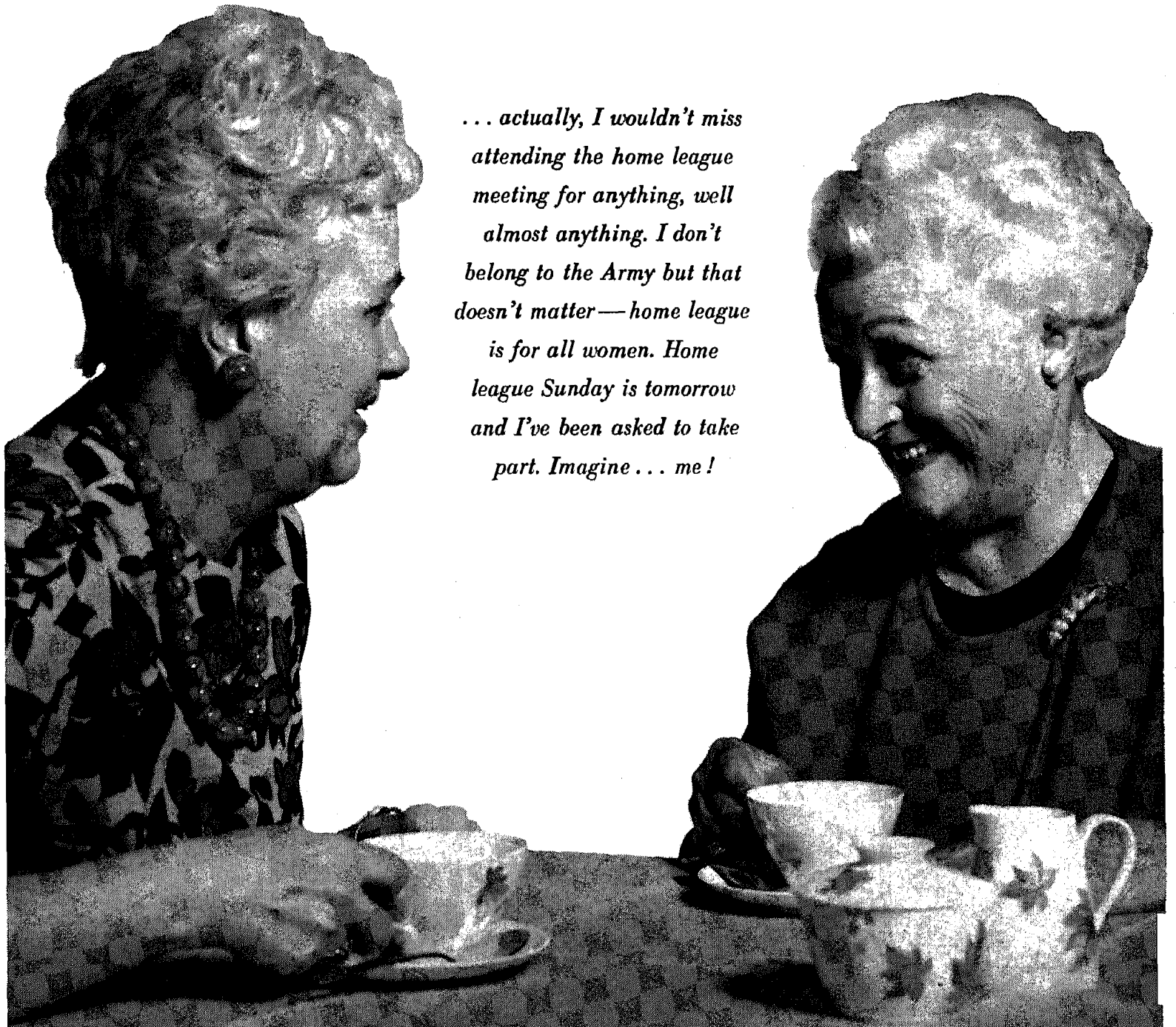


OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

Home league is...

*a cup of tea... a time to help
others... a place of learning...
a moment to know God.*

*... actually, I wouldn't miss
attending the home league
meeting for anything, well
almost anything. I don't
belong to the Army but that
doesn't matter—home league
is for all women. Home
league Sunday is tomorrow
and I've been asked to take
part. Imagine... me!*



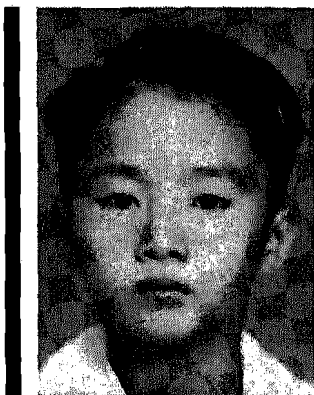
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IN THIS ISSUE

ONE look at the picture on page five and the caption below it may cause some of our readers to feel impatiently that once again we are trying to say a good word for the hippies. Lest this deter some from reading the excellent accompanying article by Captain Williams, may we suggest that they make the prayer on the same page their own. Then they might study Major Read's comments on God's message to the Laodiceans (page four) and follow this by reading the story entitled "Spiritual Shock" on page twelve. This may help them to realize that "Spiritual Schizophrenia" is quite a common disease among Christians.

This week's episode of our serial story, on the back page, shows how "loving concern and kindly action" became the turning point in the life of a man who began it as an abandoned waif. Even children surrounded by a comfortable home and indulgent parents often suffer from a lack of real concern for their highest welfare; hence the importance of the home league which is the chief subject of this issue. The world-embracing interests of this movement are indicated in our centre pages.



The home league is interested in Cei Beng Hin, of Malaysia. Others like him may be seen on pages 8 and 9.

EDITORIAL:

The Realm of K. K. K.

THIS editor was once rebuked for writing a headline in "The War Cry" which referred to "corps officers' wives." With gracious indignation the lady pointed out that all women officers in The Salvation Army are commissioned in the same way as the men, and that the married ones should therefore be described as officer-wives. She was right, of course. The talents, capabilities and influence of officer-wives are usually complementary to those of their husbands, though the latter take most of the credit. The rather hackneyed phrase that "she supported her husband in all his appointments" is frequently a monumental understatement. There is usually little justification for this hint of a trivial, merely dependent role.

Adolf Hitler had a poor assessment of women. He tried to relegate them to a permanent subsidiary position, holding that their rightful place was the realm of Küche, Kirche and Kinder (kitchen, church and children). The Salvation Army does not hold this view, although it was probably the climate of thought when the home league was inaugurated in 1907. The name chosen for this branch of activity reflects the limited role of womanhood in that era. But times have changed and, in this respect, changes have been for the good.

The weekly home league meetings used to be in the afternoon and closed early enough for the wife to get back home in time for her husband's supper. Now the husband often acts as chauffeur, driving her to and from the evening gathering, or acts as babysitter while she en-

gages in home league activities. Indeed, home-making has now become a joint affair and the skills she learns are of as much interest and use to him as to her.

As this home league issue tries to show, the interest of this movement now spreads much further than home or even parochial boundaries. In Canada, particularly, it promotes arts and crafts among women (often abetted by their husbands) and uses them to provide funds for projects in various needy parts of the world.

Single women have always been welcome at the home league meetings for usually they play an important role in family life and in many instances run their own homes. More than 200,000 women now in Canada's labour force are widowed, divorced or separated, and most of them have children. About forty per cent of all families classified as "poor" in North America are headed by a female.

Working wives and mothers are still a necessity. It is stated that an average Canadian family of four needs \$6,000 to break even, whereas only half the male breadwinners earn more than \$4,800 a year. Nevertheless this is more and more becoming a matter of choice. With modern labour-saving devices and the sharing of domestic chores within the family, it may be hoped that no longer will a woman's creative potential be confined to the home. Like the officer-wife she ought to be an equal partner in all the family interests. Happy the home where father does his share in the kitchen and with the children — and takes his place with the family in the church.

For Women Only!

Says Mrs. Commissioner Wiseman

PROBABLY during the coming days you will be thinking that women are really rather wonderful—we hope so—for they are! I feel like the little boy who stopped midway through his prayers to say to his mother "Mother, do you think God would mind if I put in a commercial for a new bicycle . . . ?"

In a book about The Salvation Army published in Sweden some years ago, an amusing story is told of a young Turkish journalist, a Mohammedan, who, visiting Sweden in order to study gymnastic institutions of that land, fell in love with The Salvation Army. In one of his reports to his paper he gave an account of the Organization, and stressed the wonderful service rendered by Army women, adding "but the men have also done much good work!"

It is our hope that during the days ahead all women will get a vision of the power that lies in their hands and hearts. We want to recapture the influence that women have had upon the world through The Salvation Army, the spiritual influence I mean.

The home league women play a vital part in our Organization. The league of mercy sisters are held in reverence wherever they visit the sick and needy; the nurses' fellowship of Christian

nurses are a growing power within our ranks and institutions. Who can measure the quiet spiritual strength that radiates from women Sunday school teachers, or songsters singing the praises of God? We realize of course that in all these groups the men do a good work, too! Even in the home league we pay tribute to the hours of unselfish labour given by husbands and men corps officers, but . . . this is for women. We are blowing our own horn. We are renewing our resources for future days.

The largest target on our horizon is the Women's National Congress, which will be held in Toronto from April 15 to 20, 1970. We are hoping that every woman will make this a special event in the coming calendar year. We are praying for and expecting to have a wonderful time. To see little children from Hong Kong sing and perform (some of them are sponsored by home league women), to participate in other interesting events, to hear the Canadian Staff Band, and a great choir, would be enough of an attraction. However, we do not wish this to be so. What we desire is that all the women who attend the Congress will return to their corps and communities fired with the ambition to go out and win women for Christ. If this



is the result of the Congress, there will be a tremendous spiritual impact on the territory.

Perhaps we are not vocal enough about the things of the Kingdom. Often we exchange ideas, and gifts and talk of our family problems, but when it comes to speaking of our Lord and Master and what He has done for us, we become timid. Let us "tell the message out!"

It is my hope that at our National Congress for Women, we will launch a scheme to win women for Christ. If the idea catches fire at our meetings, then it will spread over our corps, providing all women with a great ideal.

YOU — and I am writing primarily to women — have a potential to do great things if you would forget your timidity and, in the strength of the Lord, do something extraordinary for the

(Continued on page 7)

What's in a name?

asks the Territorial Home League Secretary,
Brigadier Doris Fisher



WHAT'S in a name? A good question for today when we seem in danger of being reduced to merely a digit for identification! Certainly we cannot dispute the fact that while the computer is quite amazing, its effects can be remote and very impersonal. It asks many questions and produces all sorts of amazing data but it has not yet been able to solve human problems that assail the heart and plague the spirit.

Some people do not especially like the "home league" as a title, but they do like its friendliness, its outreach, its concern—all on the personal level, and as a working group, the name has become synonymous with warmth, understanding, action and compassion. And it is really what one makes of a name that counts!

The Salvation Army home league is a group of women meeting in any community whose activities are of interest, instruction an inspiration to themselves and, of course, to others. Such groups are undenominational and its fellowship open to all women, regardless of race, creed or religion. Indeed, of interest to readers of *The War Cry* is the fact that among its members are to be found women of every major denomination.

The weekly meeting embraces these aspects: **FELLOWSHIP**—shared through planned entertainment and, of course, the friendly cup of tea; **SERVICE**—when the needs of the community, the nation and the world are remembered; **EDUCATION**—when new skills and interests are developed through crafts, demonstration and discussion; **WORSHIP**—devotional moments providing strength and encouragement for personal life and the Christian home. Working throughout the year with these concepts as their incentive, home league members of

Canada and Bermuda have an enviable record of success.

Membership continues to grow and now stands at 17,000, suggesting the happy fellowship which is enjoyed. More striking, however, is the little-known result of tremendous outreach that continues in an un-



assuming manner week after week; service that is expressed on the local level to those in need of a helping hand or, sometimes, just a sympathetic listening ear, or word of spiritual guidance.

Thousands of dollars have been raised by hard work and sent to other countries to assist the under-privileged of the world. Canadian missionaries are kept in touch with and their work assisted from time to time. Recently concluded is the magnificent effort to help in rebuilding and refurbishing the TB Hospital in Tokyo, Japan. This hospital was established many years ago by the late Commissioner Yamamuro because of his great concern for Japanese people diseased with tuberculosis. Today, with renewed facilities, the hospital continues to give a splendid witness not only in the field of healing, but also in sharing the good news taught by the Great Physician. This privilege would have been denied if the hospital was government supported.

The recurring story of good deeds performed, whether by an individual or group, is usually newsworthy, but how does one assess the tremendous benefit which comes from a quiet, steady influence brought to bear weekly upon an individual or a family? The word of God shared in some manner in every home league meeting has a much deeper effect than is sometimes imagined. The stress laid upon the teaching that every home should be founded upon the truths of God somehow penetrates. Who can ever tell when or how the first spiritual impulse is born, and does it really matter?

Most important is that the word of God should bear fruit and find response in the individual life. To the faithful home league local officers and members of any group this is a predominately important factor of outreach and it is heart-warmingly satisfying to realize that persons were won in this quiet way during the past year. What's in a name? It is really what we do with the name that counts!

For Sinners only!

SUMMER is feeling the first tremors of its coming death. Frogs seem to croak with more urgency in the woodland swamps and algaed ponds. The movements of the animals are more purposeful, as if they know that time is short before the winter.

The trees look tired. The soft but vigorous green has changed to a deeper, older-looking hue. Leaves hang with loose heaviness from the twigs.

The golden, droning warmth of Indian summer is pared away by the sudden chilly gusts which sweep from the north. Beautiful is the death of early autumn. Seeds and pods, stems and leaves, roots and fruit: all gathered in the fulness of their ripe maturity.

Life is found for us in the death of summer's glory. Life/through grain, vegetables, fruit—the produce of the moist earth. Life/through sun-warmed rocks by pools of stilly silence. Life/through hard-bright stars and full moons of September and long, deep thoughts of God, eternity, life and death, and Christ who comes again.

Hurry, whispers the breath of autumn's coming winds. Quickly, sings the grasshopper in the age of summer's life. Now, affirms the Spirit—God Himself.

—JEREMIAH



Bandmaster and Mrs. Henry Murray of Moose Jaw, Sask., and their family participated in a Scripture rendition during a home league rally. Mrs. Murray is the Home League Treasurer at Moose Jaw.

MY DECISION FOR CHRIST

I KNOW THERE IS SOMETHING WRONG WITH MY PERSONAL LIFE AND THAT I NEED HELP. I BELIEVE THAT JESUS CHRIST CAN SAVE ME FROM THIS CONDITION. I NOW ASK HIM, IN FAITH, TO CHANGE MY LIFE AND MAKE ME GOOD. I NOW BELIEVE THAT THIS HAS BEEN DONE AND THAT I AM A DIFFERENT PERSON.

Signature Date

Address

For further spiritual help and counselling contact any uniformed Salvationist or write to
The Salvation Army Field Department, 20 Albert Street, Toronto 102, Ontario.

BIBLE School

REVELATION rises to a climax recurrently. As each series of seven comes to its conclusion, impressions are intensified. In the letters to the churches, the sixth (Philadelphia) receives the highest praise; the seventh (Laodicea) the severest blame.

Neither cold nor hot

"He who is near me" runs a saying attributed to Jesus "is near the fire." The Christian should be *fervent in spirit* (Rom. 12: 11), that is, maintaining a spiritual glow, as Apollos did (Acts 18: 25). The ideal church should be hot, literally boiling. The Greek verb for *boil* is *zeal* from which we get *zeal*. So when Laodicea was commanded to *be zealous* (v. 19) Jesus was commanding it to come to a spiritual boil. One immediately thinks of William Booth crying:

*God of Elijah, hear our cry
Send the fire!*

A reporter, impressed with the

Lukewarm Laodicea

Chapter 3: 14-22

church. A problem faced by the citizens of ancient Laodicea was absence of water. However, they tackled the problem with ingenuity and built a fine aqueduct. Stones were cut into large rectangular shapes, nearly three feet across, bored through the centre lengthwise and cemented end to end.

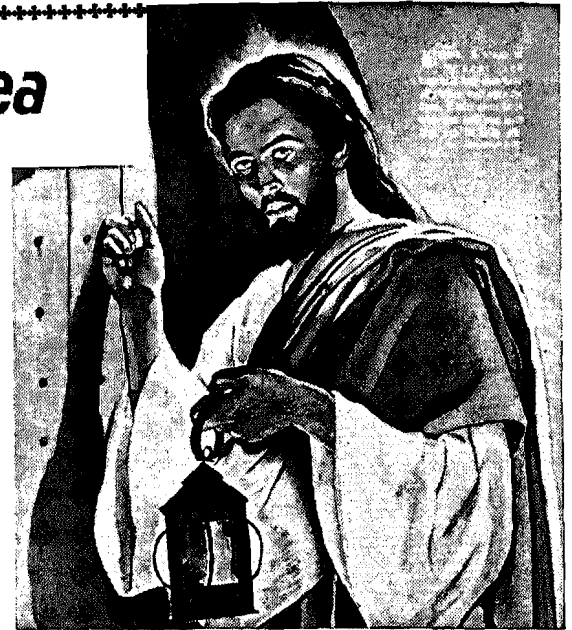
This long block-pipe extended for miles across the country, bringing the city the water it needed. One investigator suggests that the water was hot at its source, taken from natural hot springs, but that on the way to Laodicea it became lukewarm, a fitting illustration of the condition of the church that used it,

pared the Phrygian powder for the cure of ophthalmia." Rubbed on the eyes, it was supposed to cure the various eye diseases that still afflict many people in those parts.

In an obvious reference to these local products Jesus shows the church that it is naked and blind and not all the pharmacies or looms in Laodicea can provide for its need.

Thus the very things on which they prided themselves most — gold, garments and eye-salve — Christ used as symbols of their deepest needs. *Buy of Me gold tried in the fire* (v. 18) challenges Jesus—get a true not a counterfeit faith, available only to the humble. That is the only way to be genuinely wealthy. Let them not trust in their own black wools, but *buy . . . white raiment that thou mayest be clothed* (v. 18) and thus be ready for the Lamb's marriage feast. Instead of in local eye-salve, the church should find in its Lord the remedy for its spiritual blindness.

Lilje says that this verse was spoken in sarcasm and biting irony. No doubt, but there was deep compassion in its invitation, too. Writes John Stott "Here is welcome news for naked, blind



It is sad indeed that Christ must stand outside the heart that professes to know Him, yet how glad we should be that He is willing to do it. He stands to knock (v. 20) and to speak, clearly enough to penetrate even deaf Laodicean ears. To those who open He comes in.

Here is a coming of Christ that is personal and spiritual, creating communion and blessed fellowship. It is not the Second Coming as such, but a delightful anticipation of it.

Again, the appeal is individual. *Any man* (v. 20) may hear and respond. Neither at Laodicea nor anywhere else is the door ever opened to Jesus by unanimous vote.

The letters to the churches are finished. It is Jesus who has been dictating them, but at the conclusion of each He says *Hear what the Spirit saith* (v. 22). The implication is clear: what Christ

Revelation (14)

Founder's intensity, zeal and consuming devotion, wrote "He was always ninety degrees in the shade."

Laodicea had lost this heat and had simmered down to a tasteless tepidity. Enthusiasm for Christ had waned; loyalty to Him was only superficial; membership in the church was purely nominal. Just as lukewarm drink or food may make the stomach turn, so this condition in a church nauseates Christ. He warns that He will utterly repudiate and reject it.

Rather than insult Him with insipid worship and half-hearted devotion, it would be better to be without a profession of Christianity at all. "Better than a comparative warmth, in which a man is apt to rest content, would be absolute cold which would impel him to seek the Sun of Righteousness" commented Anderson Scott.

When a man is *cold* there is more probability of his discovering his need and less likelihood of his bringing reproach on the name of Christ, than if he, like Laodicea, is lazily and languidly *lukewarm* (v. 16). Even hostility is preferable to this repulsive indifference, because it at least suggests that religion is something to be earnest about.

Geography and history throw light on this description of the

Poor, blind and naked

Laodicea became legendary for its wealth. Situated in a fertile valley and at the junction of several trade routes, it had prospered financially and become a base for banks and millionaires. So opulent were its citizens that when the earthquake of A.D. 60 devastated the whole region, the city was promptly rebuilt without any appeal to the Roman government for the customary subsidy.

Church members shared in the general affluence; and prosperity made them proud and self-sufficient. *I am rich and increased with goods and have need of nothing* they boasted (v. 17).

Commenting on that, Hans Lilje (who wrote his commentary on Revelation while imprisoned by the Nazis) said "Self-sufficiency leads without exception to self-deception." When a church of the living Christ forsakes Him to count its money, Jesus can only pour out His verdict, part sadness and part scorn *You say, and know not. Despite all your banks, you are beggars.*

The city was world-renowned, too, for the fine quality of its woven garments, produced from a breed of sheep (today extinct) with long, soft, glossy black wool. It also took pride in its medical school. There "physicians pre-

pared the Phrygian powder for the cure of ophthalmia." Rubbed on the eyes, it was supposed to cure the various eye diseases that still afflict many people in those parts.

Christ commanded them to repent; one wonders if they ever obeyed. More to the point, have we obeyed? When did you last hear the prayer "O Christ, have mercy upon us, for we are a wealthy church?"

Hear my voice and open the door

For this church alone the Scrutineer has no praise at all. Still, the harshness of his censure is proof of His love. *As many as I love* (Philein, an emotional verb, is used) *I rebuke and chasten* (v. 19).

says, He says by the Spirit. The same Holy Spirit speaks through His messengers today.

Behold Me standing at the door,
And hear Me pleading evermore
With gentle voice: O heart of sin,
May I come in? May I come in?

I bore the cruel thorns for thee,
I waited long and patiently;
Say, weary heart, oppressed with
sin,
May I come in? May I come in?

I bring thee joy from Heaven
above,
I bring thee pardon, peace and
love;
Say, weary heart, oppressed with
sin,
May I come in? May I come in?

—Fanny Crosby

Spiritual Schizophrenia

by Captain Philip Williams, Sarnia, Ont.

THE news media's preoccupation with hippies and student violence on university campuses has created a false impression about the youth of our day. It overlooks the true revolutionaries — those taking a stand for Jesus Christ in a secular and godless environment, and it too often fails to explain the circumstances that have created this minority of dissidents.

Television, newspapers and magazines constantly present a youthful minority who are drug users, live together as unmarried couples, riot, loot, burn stores and disrupt schools, colleges and universities. But the picture as painted by the news media is not a valid one, for it fails to present a balanced picture of today's youths. Furthermore, it almost ignores the spiritual and moral factors that have to a very large degree produced this minority of dissidents who have brought present-day youth into disrepute.

I believe that the revolts of young people against the traditional beliefs and institutions are the direct result of spiritual schizophrenia on the part of the older generation. We have retained a "form of godliness" while denying "the power."

We believe in God and live as though He does not exist. We declare our belief in the life hereafter and in some form of future retribution while living as if man's life consists of the things he possesses. To thinking and questing youth today our hypocrisy is transparent; they have long observed that despite our protestations of loyalty to God's word, God's day and God's house, our lives are little affected by them. Church attendance too

often is a mere formality, and fails to send us out to the haunts of sin and shame with a consuming passion for the spiritual and temporal needs of others. So the unbelieving cynic has come to regard churchgoers with suspicion and has taken the attitude:

*They do it every Sunday;
They'll be all right on Monday,
It's just a little habit they've
acquired.*

Our young people have, therefore, become confused, and are unable to make rhyme or reason out of the twisted society they observe around them. These young people have rejected current concepts and values, but they have not done so because they hate goodness and cherish evil. They are interested in building a better world — a world where the weak will no longer fear the strong; a world where the colour bar has been completely obliterated; a world free from political, social, and economic injustice.

Their ideal is praiseworthy; it is their methods that are undesirable. Their revolutionary impetus must not be crushed; rather it must be directed in productive channels and toward worthwhile goals. How can this be done? Only as we link our youth to the greatest revolutionary of all centuries — Jesus Christ. The cause for which anxious youth are searching is found in Christ, and we, the older generation, must help them find that cause. To do that we ourselves must again "seek first the Kingdom of God."

Young people have become disillusioned and confused by their parents and elders, who say one thing and do another. Boys and girls soon discover that we fail to experience the virtues that we



"The revolt of young people against the traditional beliefs and institutions are the direct result of spiritual schizophrenia on the part of the older generation" states Captain Williams in his article.

say are all-important. Young people are required to adapt to our split system of life — on one occasion religious, on another occasion secular, as it suits our convenience. This kind of example produces in them also a spiritual schizophrenia which inevitably results in explosion and rebellion.

What is the lesson to be learned from these youthful protests and rebellions? Surely it is the danger of being two-faced, of

creating a dichotomy between religion and the trivial rounds and common tasks of everyday life.

These rebellious young people are searching for truth. They are interested, not in tradition, ritual and dogma, but in reality. We claim to possess that truth and reality, for we know Jesus who declared "I am the Way, the Truth, and the Life." We must then communicate to them the message of Christ, and show them that Christianity is still alive and relevant. But we must do it not in word only but also in deed.

Present-day young people claim to be striving for the ideal society. So are we. Our aim is the bringing in of the Kingdom of God and the day when His will shall be done on earth as in heaven. Let us pray that the Holy Spirit will give us spiritual deliverance from a split personality. "If we say we abide in Him, then we ought to walk even as He walked."

of Peace this sacrifice meant that he was often unable to buy wood and charcoal with which to heat water.

Yamamuro became one of Japan's greatest spiritual powers, and author of *The Common People's Gospel*, one of three-score books from his pen.

—Wm. G. Harris from
Stuff that makes an Army

Greatness in Sacrifice

ALWAYS associating Salvationists with simple living, even poverty, Gunpei Yamamuro (afterwards Commissioner) when given his first month's salary of eight yen (about two dollars) asked that it might be reduced to six.

"I will do without so much" he explained. As Cyril J. Barnes points out in his booklet *Soldier*

WEEKLY PRAYER SUBJECT

For ourselves: that we may not miss our opportunities for loving concern and kindly action.

PRAYER: Heavenly Father, may our abiding with Him who came into our midst take us after Him into the centre of life's problems. Grant us the freedom from self that keeps sight clear enough to recognize need wherever it exists and, having seen, to accept our responsibility for Christly action.

Relevancy marks the straightforward ideas which Catherine Booth, the Army Mother, writes in this the fourth article of a series. You will find within her nineteenth century terminology beliefs, passionately held, which helped to shape the Army. It is hoped that these articles will inspire the hearts of many to God-directed and needed action.

SILENCE



OR PEACE

PEACE is the universal want of man. Everywhere and always the race is in a state of unrest, seeking rest and finding none. Consequently, men adopt many counterfeits, and try to satisfy the aching void of their souls with the opiates of Satan.

Peace is not a state of mere quietness or insensibility. Alas! many are in this state of torpor, and when you ask them about their souls they say "Oh, yes! I have a hope; I have a measure of peace. I hope I am right." But when you try to shake them up, and find out whether they have any thorough foundation for their peace, they don't want to be disturbed. But peace is not insensibility to existing differences between the soul and God, for in such a condition there are all the elements of awful and eternal warfare. There only needs a change of circumstances in order to land the soul into conflict, distress and desolation. We do not mean that sort of peace.

True peace, divine peace the only peace that will do to die with—arises out of a settlement of our differences and cessation

of hostility toward God, and reconciliation with God, bringing assurance and quietness in view of the past, the present and the future. By false methods Satan lulls the souls of sinners and backsliders into a false peace. For one thing, he gets them to make a false estimate of the character and deserts of sin. When God's Spirit wakes them up, puts before them the heinousness and enormity of their sins, Satan comes and helps them to reason and search for excuses. They say, as the Jews did in Ezekiel's day, "If we pine away in them (our iniquities), how should we then live?" They charged their sin back again upon God. They said His way was unequal, and when years later He accused them with wearying Him they said "Wherein have we wearied Him?" When He charged them with robbing Him they said "Wherein have

we robbed Thee?" They made excuses for themselves in their sins.



we robbed Thee?" They made excuses for themselves in their sins.

Multitudes do that now! People want to make out that they are dying for want of light. I say no! They are not dying for want of light; they are dying for want of honesty.

This spirit of finding excuses is most hateful in the sight of God. In the Old Testament He is continually reproving this spirit and threatening his backslidden people with chastisement because of it; whereas He tells them that if they would confess and forsake their sins they should be forgiven.

In Revelation 2: 5 it says: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." Do you see that the everlasting principle on which alone God can pardon sin, laid down in the last utterances of the New Testament as well as all through the Old, is repenting and forsaking of sin, and not excusing and covering it up?

Some people are convinced that they are wrong, but the devil is saying "Well, but you were once right." And so were these Jews. He is saying "You

are a Christian"; and they were Israelites. "Well, but you know you are the children of God." They were the children of Abraham, and they said they were the children of God. But Jesus Christ said "Ye do the deeds of your father."

Whose works are you doing? Do not let Satan deceive you. If you are living in sin, no matter what church you are a member of, no matter how long you have been a professor of the faith, by excusing yourselves you can get quietness perhaps, but peace never! Would that every soul that is quiet in sin were awakened as the jailer at Philippi was, by an earthquake if necessary. People in that condition say they have peace, but all the elements of everlasting warfare are ready to break out in their bosoms at any moment. Do not confound quietness with peace.

Another method by which people get false peace is that of stifling their fears and convictions. You may succeed in stifling your convictions for a while, perhaps a long while, but when death comes it will open the floodgates of hell. Oh, the deathbeds of people who have been burying their iniquities in their bosoms, instead of confessing and forsaking them and being saved! Some would get off their beds and hang themselves if by so doing they could get out of their misery. There is only one way to deal with sin; and that is to be out with it, to forsake it and to have it washed away.

Another method by which sinners and backsliders seek peace is by adopting false views. They say "I am not to look at myself, but at Christ. I have nothing to do with my feelings or dispositions; I am to be saved by believing the word. Salvation is not

of works, and I am clinging to the Cross, so I must be right. I belong to the church, I take the communion and read my Bible, and pray morning and night." Such people are trying to heal their hurt slightly, and crying "Peace, peace" when there is no peace.

The only way to find true peace is to put away the occasion of war. Where there is sin there must be conflict and misery. God Himself cannot give peace to a soul that is holding on to sin, nor does He ever propose to do so. "Your iniquities have separated between you and your God," and before you can be restored to Him they must be repented of and put away.

Another false method of trying to get peace is by putting off the reckoning day. I heard a lady say "The fact is, I have given up the struggle, and I hope some-

how or other I shall get right when I am dying!" Poor woman! That is an awful experiment. You need to have all the powers of mind and body in full play when settling your accounts with God. Dying pains and distractions will be poor circumstances for making your peace with Him even if you were sure of the opportunity; but the people to whom God has been showing His way of peace for years, and who have refused to obey, are not the people who get right when they are dying.

Then you say "If none of these is the right method for getting peace, what is?" God's way is always effectual, and this is to put away sin. No power can give peace to a guilty being only by taking away his guilt. Confess and forsake your sins and cast your guilty soul on Jesus. Then He will give you His peace, which will abide with you for ever.

GOD is peace. Then why do we not want inner peace; we want universal peace, but we want it along with our own rules: "I live as I choose." God is peace — but God is God too. And as such, can we expect Him to give us His eternal calm without first accepting His rule in our living? Sound harsh? Christianity is not a game with an imaginary God-when-we-need-Him: it is Christ at the birth-point of human being, in place of self-will. Peace, the very essence of His Being, is ours when we make Him ours.

seen and heard

Comments by the
CHIEF SECRETARY

AUXILIARY-CAPTAINS AND TERRITORIAL ENVOYS

FOR three weeks these comrades have been back to the classroom again. For most of them, many years have passed since last they happily or reluctantly made their daily journey to fulfil the educational opportunities of the area in which they lived.

Then, they were young and carefree and easily flung themselves into the desks to quickly assimilate knowledge with little understanding of its implications and therefore not always eager to respond to all they were learning.

Now, life has taught its lessons, and experience has clarified convictions to bring them to the place of maturing and dedication to a God-given task.

Thirty-four of these good folk from almost every part of Canada had gathered at the William Booth Memorial Training College in Toronto for this the first course of this character to be held in the territory.

Their dedication had brought demanding tasks, challenging experiences, but also a growing sense of need to meet the challenge of these days. The delegates brought no reluctance but a great eagerness to receive knowledge and understanding.

The first few days revealed the generation gap since last they went to school, but there was no slackness, only a greater determination to imbibe all they could absorb so that they could more effectively give out to others.

Bible, theology, counselling, homiletics, finance, business requirements, departmental activities, meetings, spiritual days! These and so much more give some idea of the comprehensive character of this rather formidable course which a wise and carefully selected faculty were able to dispense in such a way as to inspire confidence and response.

The days quickly passed, and on the final night it was with a real sense of spiritual involvement that dedications were made as certificates indicating a successful completion of the course were presented.

Now they are all back on the job again. Individuals fulfilling a personal responsibility — but now better equipped spiritually, mentally stimulated, and part of a fellowship of kindred spirits that know:

... a scene where spirits blend,
And friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common Mercy Seat.

They called themselves the "Alpha Session" and will ever consider themselves pioneers of a course that we anticipate will be repeated in the lives of others who in subsequent years respond to this call to service.

God bless the Auxiliary-Captains and Territorial Envoys!

Geoffrey Dalziel

1969 Divisional Congresses

DIVISION	DATES	CENTRE	LEADERS
ALBERTA	October 17-20	Edmonton	Commissioner and Mrs. C. D. Wiseman
BERMUDA	November 14-18	Hamilton	Colonel and Mrs. Geoffrey Dalziel
BRITISH COLUMBIA	October 10-12	New Westminster	Commissioner and Mrs. C. D. Wiseman
MANITOBA and N.W. ONTARIO and SASKATCHEWAN	October 17-19	Regina	Colonel and Mrs. Alfred Simester
METRO-TORONTO	Oct. 31 Nov. 2	Toronto	Lt.-Commissioner A. Bramwell Cook
MID-ONTARIO	October 24-26	Belleville	Colonel and Mrs. Frank Moulton
NEW BRUNSWICK and P.E.I. and NOVA SCOTIA	September 26-29	Halifax	Commissioner and Mrs. C. D. Wiseman
NORTHERN ONTARIO	October 10-13	North Bay	Colonel and Mrs. Geoffrey Dalziel
QUEBEC and EASTERN ONTARIO	September 26-28	Brockville	Colonel and Mrs. Geoffrey Dalziel
SOUTHERN ONTARIO	October 17-19	Niagara Falls	Colonel and Mrs. William Ross

Home League Hospital Project



The 1969 project for Canadian home leagues has been to provide equipment for the Salvation Army's T.B. hospital in Tokyo. The photo above shows the dedication of the operating rooms before the first operation was performed. Participating are (from l. to r.): Brigadier George Oystryk, Brigadier Komada, Major Nagasaki, Captain Ogawa, Brigadier Tarukawa. BELOW: Brigadier Oystryk (a Canadian missionary) watches as the new facilities are used.



FOR WOMEN ONLY!

(Continued from page 2)

Kingdom. How many corps in our country have been commenced by women in their homes, Sunday school classes in basements, or just by visiting and speaking of God's grace and God's power?

Where there is vision, there is always progress, so above all we would like you to catch a vision — a vision of what The Salvation Army could be in your community if you pulled your weight; a vision of the number

of people who would worship at the Army if you invited them to accompany you; a vision of the good that could crowd out the evil in the world today, if you planted the seed of faith in a loving Saviour in the hearts of young people who are looking for love. This, then, is all wrapped up in our desire for our Congress.

May it be the greatest, the most significant, the most thrilling event that has ever transpired in the history of the Army in Canada! It is for WOMEN, by WOMEN—but, of course, we are hoping the men will help too!

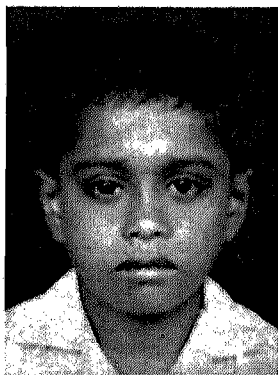
OVER-SIXTY CLUB FELLOWSHIP

UNDER the leadership of Club Chaplain Mrs. Brigadier Florence Rea one hundred members of the Vancouver Over-sixty Fellowship journeyed by coach and ferries to the famous Long Beach, on the west coast of Vancouver Island. The three-day trip included visits to several towns and fishing villages along the way. Morning devotions and singing periods were daily features.

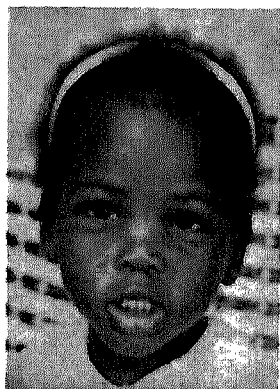
The club has a membership of over five hundred with an average of 315 at meetings. Although a healthy sign, it is with regret that the club is compelled to turn down new applicants for membership at every meeting due to the lack of facilities. There is not one member who lives within walking distance of the corps and some travel as much as twenty miles in order to attend.

HOME LEAGUE CA

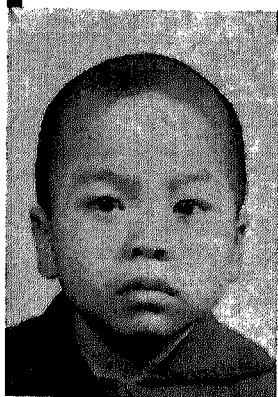
sponsorship program



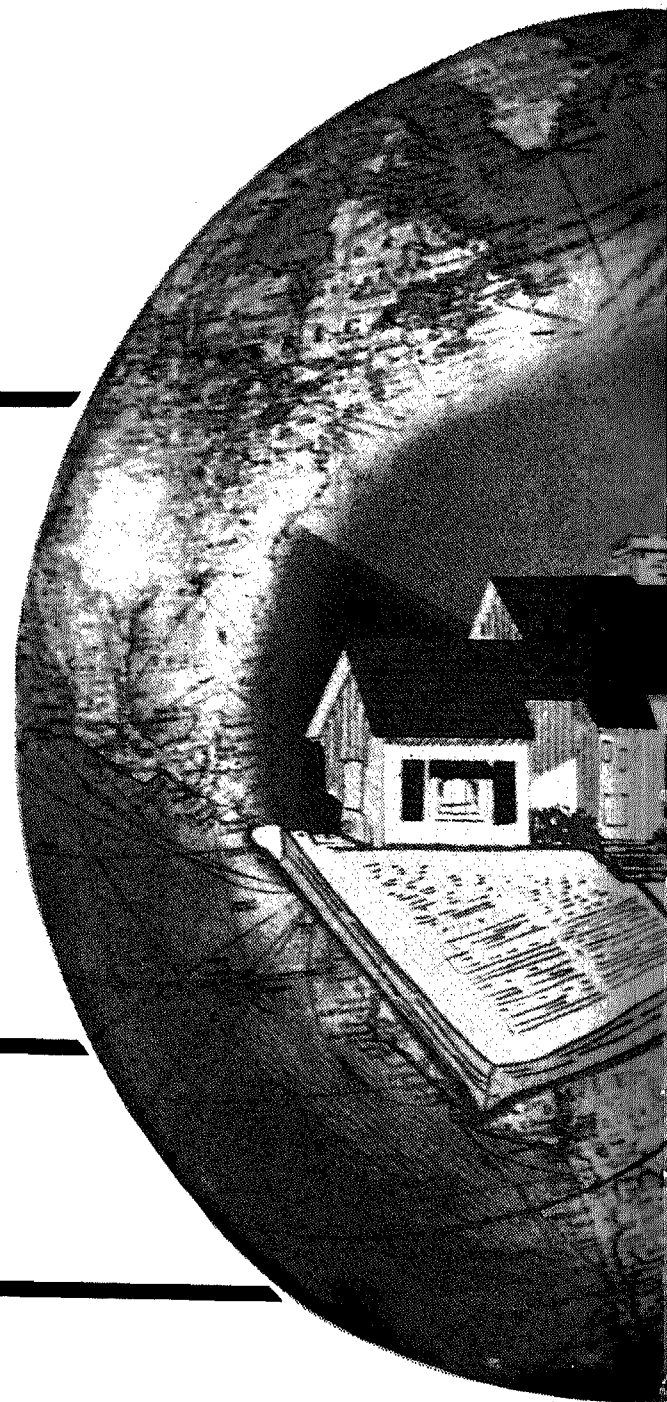
Kwantissa Edersinghe,
India



Ann Cunningham,
Jamaica



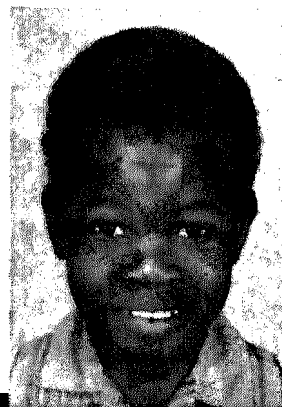
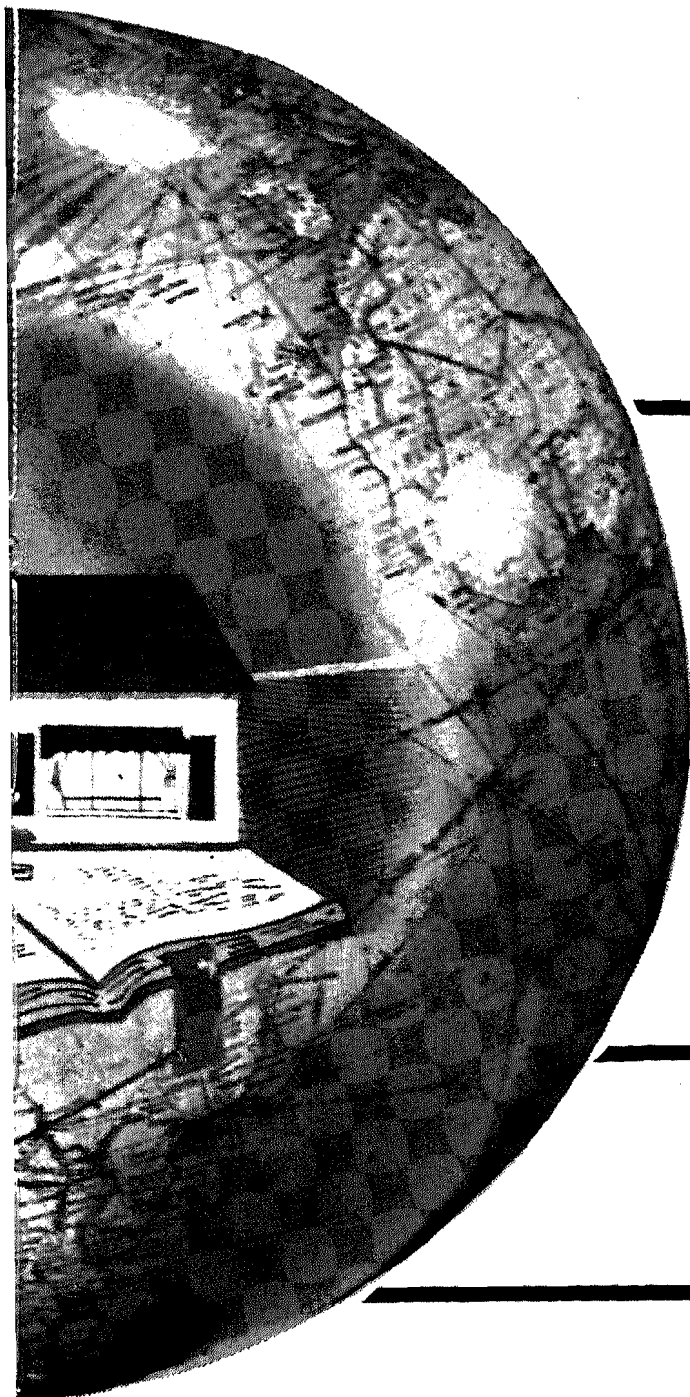
Jung Chul Suh, Korea



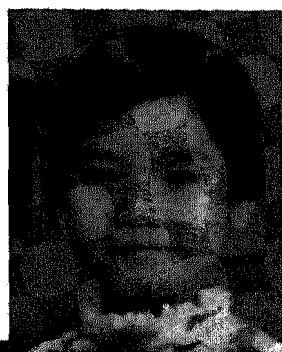
MORE than \$15,000 was processed through the sponsorship of young children during files are rapidly growing as this outreach ministry underwrite a major share of this giving. "War Cry" are often attracted by the appealing. **THANK YOU, SPONSOR** and they too find said photos shown on this page are simply represent who would, if they were able, add their than. **DID YOU KNOW THAT FOR FIVE DOLLARS ANY PART OF THE WORLD WHERE THE SALV** Write to The Salvation Army Home League Dep

SHARING IS SHARING

Home has wide ministry



Devon Bonnie, Jamaica



Jujuk Yae, Indonesia

the Home League Department to assist with the past year. Case histories and interesting ministry continues. Home leagues across the territory, but, in addition, interested readers of "The" get a photo of a small child under the caption "Satisfaction and personal reward in sharing. The representative of many children around the world thanks, too, for the help given."

MONTH A CHILD MAY BE SPONSORED IN THE ARMY IS SERVING?

at, 20 Albert St., Toronto 102, Ont.



Krishna Sharma, India

The Mundy Story

This home league issue presents the story of the influence of an extraordinary Salvation Army family

IT was sort of a second-hand store. There were many articles there which, because they were old, were valuable. It was littered with the accumulation of the years, and the more precious articles were displayed in the window. At night it was the duty of the older boys to carry out the shutters, and place them in such a way that only those who knew the secret could take them down. It was a great honour to know the secret when one was old enough to share it. The secret did not belong to Tom long, for very shortly he was to embark with his mother and two younger brothers to join his father and two older brothers who had come to Canada in the spring of 1910 to start a new life in Canada.

The father, Thomas Mundy, was converted in London, England, becoming a soldier and local officer at the Holloway 1 Corps. His singing, accompanying himself on the concertina, gave him easy access to drinking saloons where he boldly witnessed for Christ.

When the mother and three boys arrived in the town of Brandon, Tom asked a railway porter when the train would leave for Harding, their destination. The man replied "See that train going up the track — that's it, and the next one will be at this time tomorrow." So they were stranded without food or shelter. The trainman, sensing their plight, settled them in an empty sleeper on a siding and went home and brought them a basket of food. This gentle kindness of the nameless worker was indicative of the spirit of the West in those days.

Eventually they arrived at a lonely farm. The older boys were hired to farmers in the district, and many were the stories they told their friends of the cheerful and less cheerful things that happened. Alas, the contrast to the great city of London was too great. Fred was the first to leave, making his way to Brandon, Man.

He had promised his mother he would find a place of worship so, early on Sunday morning, he began walking the streets. He came across the janitor of the Salvation Army hall preparing the building for the morning prayer meeting — known then as "knee-drill." The janitor not only invited Fred to enter and join in the meeting but afterwards he took him home to breakfast.

Fred soon found employment and in a very short time was playing the trombone in the band; but his heart was with the family in Harding, and he made up his mind to bring them all to Brandon. By this time Tom was working in the local drug store and living with the doctor and his wife, but all that was to be changed when Fred told his story and spoke of the opportunities in Brandon. Soon the whole family settled in that town.

A year or so passed and Fred left for the Salvation Army Training College in Toronto. The next year Tom entered and, the following year, George. Meanwhile Dad Mundy worked hard at the corps serving in various capacities. His beautiful tenor voice could often be heard in the open-air meetings — in solo work and also in a duet with his great

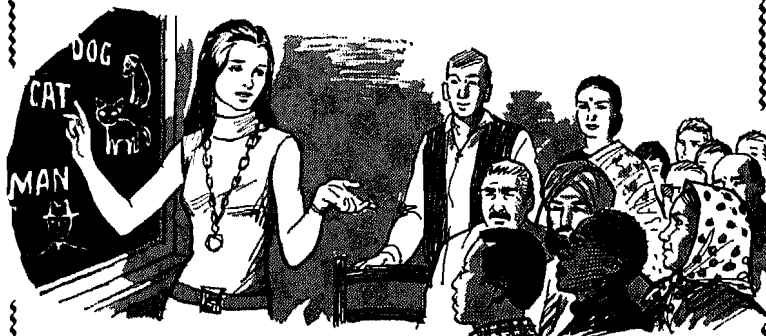
friend and helper, Corps Sergt.-Major George Dinsdale, O.F. The two younger boys Bert and Reg also became bandsmen. As the years passed the family grew and Sidney, Elsie and Eva were born.

Things became difficult on the prairies and an opportunity for work in Alberta came to the father, so the family moved to Lethbridge. They finally settled in the city of Calgary, and it was from this city that Sid left for the Training College.

The three eldest sons are now with their parents in the Gloryland. Senior - Major George Mundy was serving in the Correctional Services Department, and Colonel Thomas Mundy had retired from the post of Staff Secretary at the time of their passing. Reg is the Retired Songster Leader at Calgary Citadel, Bert is active in youth work in the same city and the youngest son, Brigadier Sid Mundy, is Public Relations Officer for Metro Toronto.—B.M.

The New Canadian—2

Ruth E. Walker



SAI WAI

HE SAT ALONE in the farthest row of desks, toward the back, a venerable Chinese gentleman, his face placid, an ageless Oriental enigma. That single, unvarying expression of serenity was challenged by a brutal assault of the English tongue. "Where are you from, Sai Wai?" A moment's contemplation. "I'm from China, Hong Kong" came the reply in high pitched, staccato tones, the lips elongated, pressed tightly together, Chinese fashion. "How long have you been in Canada?" Hesitation here. The unbroken expanse of yellow forehead wrinkled in consternation. "Solly, teacher. Don't understand."

Poor Sai Wai. His progress in absorbing the English language was indeed slow. He would copy its written form endlessly, carefully translating into unintelligible Chinese symbols. But speak! For that Sai Wai was too old.

To keep up his morale I would frequently ask "How are you today?" Instant reaction as a veritable grin stretched across that old Chinese face, enveloping slanting eyes in manifold creases of merriment. "Fine, fine." And the well-groomed, graying head would bow respectfully at the words "my teacher" while the joy of an English success flooded those beaming eyes.

How humbled I felt. And oh so remorseful for ever, ever losing patience! But then I was only a novice teacher and very new at the disciplines of pedagogy.

One day, wishing to develop our conversation somewhat further, I informed Sai Wai of my visit to a Chinese restaurant the previous evening. I was rewarded by Sai Wai's first question. "You like Chinese food, my teacher?" Of course, I most certainly did.

The following day I was ceremoniously presented with a deliciously smelling box. It contained a vast assortment of egg rolls wallowing in plum sauce. "Teacher like egg lolls?" queried Sai Wai delicately. "I bring flied lice tomollow" (from the Chinese difficulty with "r"). And so it continued, till I was sure I had sampled every imaginable Chinese dish (including one rare delicacy resembling treacle jelly wrapped in banana leaf.)

I discovered that the source of Sai Wai's gifts was his son-in-law's restaurant, where he cooked fourteen hours a day. When I queried this, he nodded wisely as Confucius and answered, just as sagely, "Work, work, work everyday. Me vely tired."

During our conversation period, the class began questioning Sai Wai. He described his country with the words "Vely bad" and the actions of a slave-driver beating the people. All the anguish of China was gathered into that one face. He was asked about his wife. "Not see again. In China." At which point he took a particular piece of jade from his waistcoat pocket and rubbed it affectionately.

Sai Wai "graduated" in the summer. That Christmas I prepared my first turkey dinner as a bride. We were just about to enjoy my accomplishment when the door-bell rang — the Chinese restaurant delivery man with a huge parcel for "Mrs. Walk-eh." What else but the grandest assortment yet of Chinese cuisine accompanied by a fully cooked, prize, Canadian turkey!

Dear Sai Wai. You taught me a lot — a lot about patience and suffering and a Buddhist's Christianity.



The late Envoy and Mrs. Thomas Mundy

Adaptability needed!

Four more members of this year's Canadian Youth Service Corps report on their varied activities.

• **SINGAPORE** (Ernest Eason — Etobicoke) — I have now been stationed here in Penang for about two weeks. Penang is a small island — nine by fifteen miles — and my first reaction was its similarity to Toronto's Centre Island in that you take a ferry boat across to it.

The Salvation Army has a boys' home (where I am stationed) and a corps. The home is run by Captain and Mrs. Leo with a staff of three. Brigadier Wilson (from Wales) is in charge of the corps and she has a Chinese assistant, Cadet-Lieutenant Leo.

There are thirty-seven boys from the age of seven to eighteen years. Half the group go to school from 7:30 a.m. to 12:30 p.m. and the other half from 1:00 p.m. to 6:00 p.m.

During my stay here I have helped the Captain with his annual canvassing, taken the boys to an Indian circus and supervised them there. My other activities include playing in the band; pianist for the corps, songster brigade and Sunday school, singing company and all group practices. I give talks to the boys at Sunday school, lead songs, lead the youth group on Friday nights as well as doing odd jobs, plus supervising both study and work periods at the home. I also coach the boys in math, English and science wherever possible.

Some of the odd jobs around here consist of repairing the hen

house for two hundred new hens which arrived, putting up radio aerials, gardening, moving of heavy objects and more or less putting myself at the disposal of anyone who needs help for anything.

• **SINGAPORE** (David French — Peterborough) — Since writing my last letter the police brought a new boy to our home here in Kuching. They had found him living in the streets, begging food and money from merchants. They had kept this ten-year-old boy in

a jail cell overnight and then brought him here the following day covered with dirt and sores which won't heal in this climate without medication.

A few days later I took thirty of the younger boys for an outing in a local park. Unfortunately this new boy was back in familiar territory, for he ran away and was not seen again for over a week until the police found him in a similar condition to that previously described.

Another interesting day was when the British High Commissioner for Malaysia visited our home and I had the privilege to speak to him about the work here.

On a recent Saturday evening

I showed some pictures and gave a lecture about Canada to the youth club at the corps here in Kuching. A very attentive group listened as I discussed the geography of Canada, the people and their way of life and the work of The Salvation Army in the territory.

Thirteen of the fifteen young people present were not Christians so I included in my remarks concerning the Army a few words about the Christian message and the power of God to change people's lives. It was encouraging to see four of these young people in the meeting the following Sunday.

• **NORTH - EASTERN INDIA** (David and Jean Moulton — Kitchener) — We are continuing to enjoy ourselves here at Behala

life-time. Therefore there are adjustments for us all to make.

In comparison to youth in Canada who desire non-conformity and very little structured daily routine, the Indian youth seem to thrive upon ritual and repetition in their education learning, religion and daily life routine. However, the girls display a joy in living and a desire to learn which amazed us when you see the very limited opportunity these girls have. Of course, living conditions and opportunities are relative to the society as a whole and in this way these girls are very fortunate to be able to grow up in a home like Behala.

Last Sunday was our first here in Calcutta and we attended the meeting at the Central Corps where we were warmly received into the corps fellowship. The General Secretary for North-Eastern India (Major Gordon Bevan) and Mrs. Bevan led the meeting and the Territorial Commander (Colonel Fazal Masih) was also present. Jean and I sang a duet and played in the band.

This Thursday evening we are taking some of the girls to songster and band practice. This coming Sunday Jean and I will be doing the meeting here at Behala, and the following Sunday at the Central Corps. This Friday evening we are going to attend a Christian Indian wedding.

Salvationist Youth Service Corps

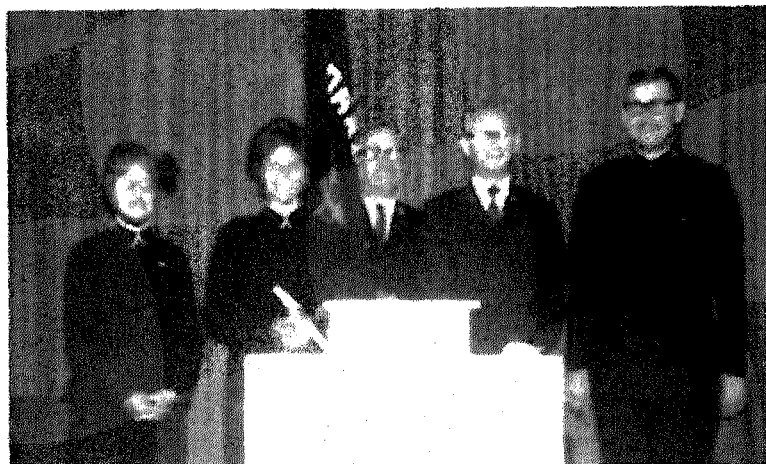
Girls' Home and we have begun to feel part of the family. However, the girls, inhibited by customs which have deep traditional roots, find it very difficult to relate to myself as a male. For the majority of them in the home I am the first adult male they have come in contact with during their



ABOVE: A group of cadets march from the training college assembly hall in Brazzaville, Equatorial Africa. But the training of these dedicated young people is not only theoretical. RIGHT: Practical tuition is given by one of the cadets to a woman who has not yet learned the basic skills of sewing.



home page



This picture shows Brother and Sister Bradfield after they had been sworn-in as Salvation Army soldiers of the Cedarbrae Corps. Captain and Mrs. B. Martin stand on either side of them with Brother Roy Fergus holding the flag.

Spiritual shock

by William G. Harris

A choice league of mercy story tells of a young married woman of good family who was among the energetic volunteers preparing gifts for distribution at city hospitals. She also asked to have a part in the actual distribution.

It was a rewarding task. Then suddenly it became very challenging, for an old lady patient in one of the wards said with great joy "Oh, The Salvation Army! And such a nice gift. Thank you very much. Now, my dear, please pray with me."

"Pray with me!" That was the challenge.

Although a church member, the young woman's prayer life was inactive. Yet she represented

The Salvation Army and she felt she must not "let the Army down" so she breathed a silent prayer first for herself; then she prayed for the patient.

The episode was a spiritual shock. She talked it over with her husband. They agreed they had been careless in their spiritual exercise and slack in their church duties. They determined to make a new start.

Who benefited most from this league of mercy activity? The Salvation Army? The volunteer worker? The old lady patient? Or the church which now boasts two additional Sunday school teachers and reactivated members, as well as two more children attending the Sunday school?

Family won through Home League outreach

IN response to a telephone call, Home League Secretary Mrs. Watkins of the Cedarbrae Corps went to visit Mrs. Bradfield in her home. The call was made because of Mrs. Bradfield's mother.

A member of the Sunshine Circle (for the older home league members) at Fenelon Falls, Ont., the mother was telling her daughter about their programme and suggested she contact the nearest league when returning to the suburbs of Toronto. Mrs. Bradfield followed her mother's advice and contacted the Salvation Army Cedarbrae Corps.

This happened last spring. Mrs. Watkins not only invited Mrs. Bradfield to their weekly meetings but also suggested she attend the Metro Toronto Divisional Home League Rally.

Mrs. Bradfield was surprised at the four-fold programme of the home league—worship, service, fellowship and education—but it was the conducting of family devotions in a home setting during the evening programme which impressed Mrs. Bradfield the most. This was a turning point in her life.

On her return home that evening, Mrs. Bradfield related the events and her impressions to her husband. After discussion and thought, the whole family decided to attend the meetings at

the Army on Sunday. This was but the beginning. The warmth of the fellowship and the feeling of being "right at home" resulted in the family's continued attendance.

Recently, Brother and Sister Bradfield were sworn-in as senior soldiers of the Cedarbrae Corps. Their daughter and son are also becoming involved in the corps programme.

A home league contact has resulted in an active Salvationist family. This is indeed outreach—but outreach that was followed through by visitation.

Thinking aloud

BE not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish.

* * *

We live in deeds, not years.

* * *

Time wasted is existence, well used — 'tis life.

* * *

What you will be tomorrow may be decided today.

* * *

The more we study, the more we realize how little we know.

—Compiled by

Envoy G. Williams

Recipe for Peach Conserve

Ingredients

4 pounds ripe peaches
1 large can crushed pineapple
Juice of 1 orange and 1 lemon
½ pound seedless raisins
¼ pound chopped blanched almonds
Skin peaches and cut in quarters. Combine with other ingredients and cook until tender. Measure and add sugar, cup for cup. Cook until thick and well blended, stirring often.

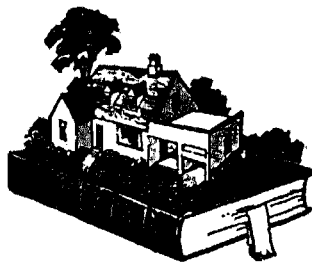
* * *

Western Melon Conserve

Ingredients

1 pint diced peaches (5 to 6 medium)
1 pint diced cantaloupe
2 lemons (juice and grated peel)
2/3 cup chopped walnuts

Combine all ingredients except nuts in saucepan. Cook mixture over low heat until thick and clear, about 1 to 1½ hours, stirring frequently. Add nuts. Pour into sterilized jars and seal while hot. Makes 3 cups.



The Voice of the House on the Book

I am the voice of the House on the Book.
Knock at my door, there is Joy inside;
For my people obey the laws of joy
That are found in the Book that is joy's true guide.
Laughter and song, and a merry sound,
Life that must ever with joy abound —
Joy that is deep in this house is found —
The house that is built on the Book.

I am the voice of the House on the Book.
Peep through my window and there find Love.
For my people obey the law of love
That is given by the Heavenly Author above.
"Do as you would they should do to you,"
Dominant note of harmony true.
Love never fails — It will carry through
The family built on the Book.

I am the voice of the House on the Book.
Walk through my rooms. There find Fearlessness.
My foundations are deep in the word of God
Who will faithfully keep and hold and bless.
Built on the rock of His promise sure
My house will rest, in its trust secure.
Safe — while the words of the Lord endure!
The house that is built on the Book.

Come, build your house on the same old Book!
Build up your life on its precepts wise.
Read it and do as it plainly says,
Then will your house in this fashion rise:
Sturdy with peace, wide with friendly grace,
Facing the world with a radiant face,
Known to its friends as a happy place —
Your house, when it's built on the Book.

—LILY SAMPSON



Saskatchewan Government Photo
Jan Lake is one of many good fishing lakes in northern Saskatchewan.

Trout seeding

A report from "Outdoor Saskatchewan"

LAKE trout in southern Saskatchewan? This may become a reality within the next few years. The Fisheries Branch will be introducing the province's only native trout species into the waters of Lake Diefenbaker in the spring of 1970.

Lake trout are found in most of the lakes in the far north where the cold waters and lake depths suit the trout just fine. Lake Diefenbaker — up to one hundred and eighty feet in depth — is the largest body of water in the southern part of the province and results from the construction of the Gardiner Dam on the South Saskatchewan River.

There have been only two previous plantings of lake trout in Saskatchewan, at Whiteswan and Jade Lakes. The Whelan Bay area of Whiteswan has been extremely productive in recent years; in fact the lake trout eggs and spawn will be collected from this area for the eventual Diefenbaker stocking.

Fisheries Director George Couldwell says that an area of about fifteen thousand acres from the main dam to the town of Elbow has been found suitable for lake trout. He also reports that 2,500,000 pickerel fry are being introduced into the Qu'Appelle Arm of the lake. This area covers about eleven thousand acres and is shallower than the main lake.

Some 1,250,000 whitefish fry were stocked through the ice at Diefenbaker in late March with an additional 1,750,000 introduced in April. The whitefish are intended basically as a forage for

future populations of lake trout.

Also included in the Fisheries Branch programme this year will be the planting of 130,000 brook trout fingerling and 275,000 rainbow trout fingerling in various areas in Saskatchewan. Kokanee salmon and brown trout will also be stocked.

In the past few years, the branch has been successful in seeding splake — a cross between the brook trout and lake trout — into a number of provincial water areas. These have been mainly carried out in the Hanson Lake Road and Candle Lake areas and more splake stockings are being programmed for 1970.

Accidents and alcohol

ALCOHOL is involved in more than half of Canada's traffic fatalities, a Traffic Injury Research Foundation (TIRF) study reports. Its findings coincide with those carried out in the United States.

Of the 1,163 motor vehicle victims documented, 54.5 per cent had been drinking and 43 per cent had blood alcohol concentrations of 0.10 per cent or greater. Of the 281 pedestrian traffic victims referred to in the study, 53.9 per cent had been drinking and 39.9 per cent had blood alcohol concentrations of 0.10 per cent and over.

Dr. Eric O'F Campbell, TIRF Medical Director, said in his study published by Modern Medicine of Canada that the total involvement of alcohol in traffic deaths is likely to be considerably higher than the study's findings.

The report is confined to victims who died within six hours of the accident and it was impossible to take into account other surviving drinking drivers who may have been involved in accidents resulting in deaths of non-drinking drivers, he said.

The study is based on reports provided to the Ottawa-based Foundation by the chief coroners of Alberta and Ontario for 1966 and 1967 as well as by the RCM Police of New Brunswick for the last two months of 1966 and all of 1967.

Dr. Campbell picked the 0.10 per cent blood alcohol concentration level as the dividing figure in the report because "it is widely

regarded as the point at which all human beings, regardless of their drinking habits, are considered impaired in respect to safe performance of the driving task."

The Federal Government's breath analysis legislation makes it an offence to drive a motor vehicle with a blood alcohol concentration of 0.08 per cent or over.

The statistics give a strong indication but no conclusive proof that many non-drinking motorists killed in multiple-car accidents died because of impaired drivers in the other involved vehicles.

The TIRF study reports that 61.3 per cent of all tested drivers considered responsible for their accidents had been drinking and 51.1 per cent were impaired, considerably higher than the 43 per cent figure for all motor vehicle accident fatalities in the control group.

The other indication is the much higher percentage of impaired drivers involved in single vehicle accidents or multiple vehicle in which only one vehicle is moving and its driver is killed — 60.5 per cent and 55.5 per cent respectively.

This leads to the yet-to-be proved conjecture that many accidents in which the drivers in non-responsible vehicles are fatally injured, or in which the responsibility is not known, involve impaired drivers.

Uplands birds

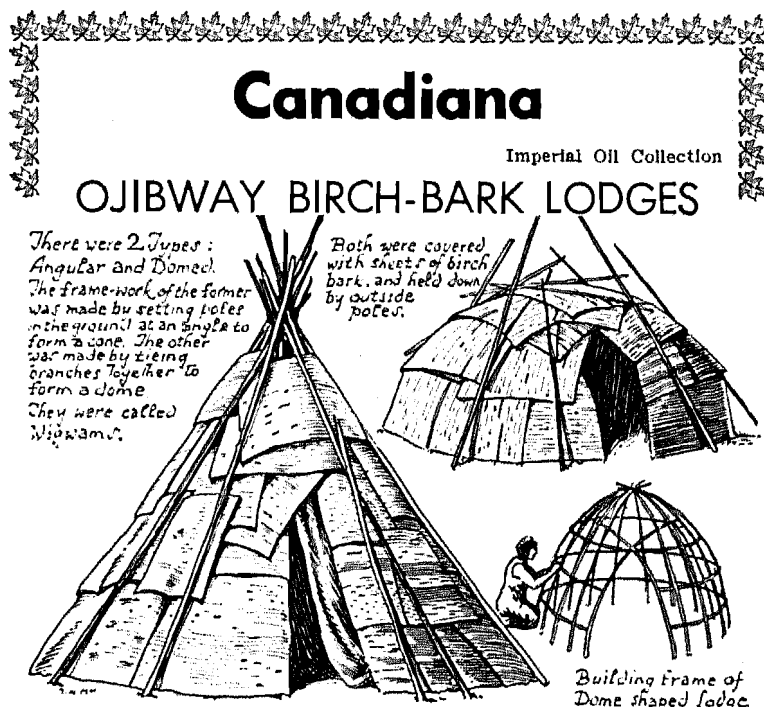
DESPITE record snowfalls and days on end of sub-zero readings, the Saskatchewan Province's upland game bird population came through the past winter in fine condition.

Thawing and freezing conditions which create crusted snow conditions were absent last winter. Thus the birds were able to burrow easily through the loose snow to find feed. Absent too were the severe blizzards which are capable of playing havoc with the introduced game birds, the Hungarian partridge and Chinese ringnecked pheasant.

Although hun and ringnecked populations are spotty, a good nesting season should provide plenty of birds for this fall.

Field observations taken give the Wildlife Branch some indication of population trends.

—Outdoor Saskatchewan



LORD ARRAN and "The War Cry"

FOR nearly ninety years *The War Cry* has been distributed in taverns and cafés in many countries.

Writing to the London *War Cry*, that maverick peer, Lord Arran, once said: "*The War Cry* has a special place in my affections because when we were in Switzerland during the war, at the British Legation, the only English paper to get through was *The War Cry*. Not that it contained a great deal of military news, but it was comforting to be in touch with home. The only trouble was that the first time I read it, being an ignoramus, I imagined it to be some military organization and I was horrified to see that Captain so-and-so or Major so-and-so had been killed in the blitz. It seemed to me that the whole British Army was being wiped out!"

A COLUMNIST in the English magazine, *Woman's Realm*, writes:

"During a short holiday in a north German city, as I sat with my friends in a nearby café, a Salvation Army lass came in selling the German version of *The War Cry*, the weekly paper which The Salvation Army has published for so many years in a variety of languages. Apparently The Salvation Army is active in Germany as well as in England, with

"I MUST talk to Cliff" said the woman desperately. "Please ask him to call me." Brigadier Reginald Bansey was answering an emergency telephone call, one of many he receives each week from people seeking help from the Army's suicide prevention bureau in Toronto. "Cliff, you know Cliff. He sells *The War Cry* in the taverns" the woman explained.

Hundreds of people know Cliff Shonyo and most of them are not Salvationists. If they don't know his name they know his friendly smile. For several years he has been seen in lowly beverage rooms in downtown Toronto, as well as high-class bars where notable people congregate when visiting the city. Frequent-

the same enthusiasm to spread the good news. I was intrigued to observe that the articles in *The War Cry* were modern in outlook, and were written to appeal to people with little religious background living in this sceptical twentieth century of ours. But underneath this modern presentation was the old, old story of the love of God."

Cliff is always available

And to many members of the public he is
Toronto's best-known Salvationist

ly newspaper columnists mention him and his contacts with some celebrity while distributing the Army's periodicals—not by name, of course, but the description fits.

Like all Salvationists who undertake the tavern ministry Cliff accepts his share of good-natured teasing but he always has enough leisure to let the troubled soul know that he cares. That is why the desperate woman preferred to talk to Cliff rather than an unknown Salvationist. Cliff called the woman's number and also visited her and her husband, counselling them till the crisis was past.

For the past twelve months Cliff has been working full time on the staff of Toronto Temple Corps. His chief work is as Visitation Sergeant. He makes regular calls upon the sick in hospital or in their homes and includes his tavern friends in this ministry. He now spends two nights each week selling *The War Cry*, a work he first took up eight years ago.

Cliff Shonyo knew very little about The Salvation Army until 1960, except for a vague impression that they helped people in



need. That is why, down-and-out and with only three cents to his name, he called on the Army's Welfare Officer in Moncton, N.B. With womanly intuition Mrs. Grace Farris saw that he could do with something more than a hand-out. On her own initiative she sent him to work in the local eventide home of The Salvation Army. That was September 7th, 1960. Cliff worked in Army social institutions in Moncton and Toronto from that day until last year.

The man who received a little kindness nine years ago now scatters it around Toronto, using *The War Cry* as a means of contact in hospitals and hotels, available to all who need help.

HIDDEN MESSAGE

TO SOLVE this double acrostic, determine the words defined in list and write each word over the number alongside. Then transfer each letter to the corresponding square in the pattern.

Completed pattern will be a quotation, reading left to right, with black squares indicating word endings. Where no black square occurs, the word runs over from one line of pattern to next.

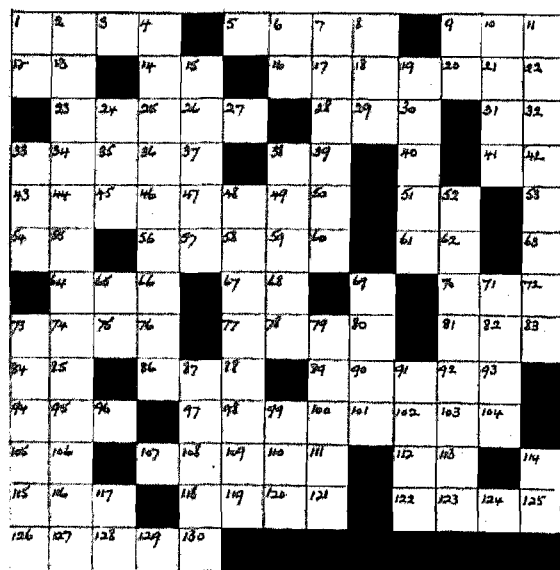
The names of the author and the book quoted are spelled out by the initial letters of the correct answers to the clues.

1. Twin letters

1 1 1 5 5 8 1 1 1 2 7 8 2 3 8 8 9 1 8

2. Projecting window

7 8 7 1 4 7 3 8 4



By
Florie
Williams

3. Ready to burst into tears

1 9 1 0 3 5 4 9 5 7 0 1 2 9 4 3

4. What Abraham was to his people (Gen. 25: 8)

1 0 4 2 3 1 2 7 4 2 3 3 1 1 4 6 5 1 0 7

5. Where Paul met Timotheus (Acts 16)

4 4 3 1 2 6 1 1 0 3 2 9 9

6. "... touching those things whereof ye ... him" (Luke 23)

6 9 4 6 1 1 6 2 6 9 1 1 9

7. Grieve

9 7 1 0 6 4 9 7 7 6 1 5

8. Tumble

5 9 1 2 3 1 0 4 1 9 4 9 1

9. New Testament epistle

3 7 1 0 8 7 9 1 7 4 8 8 1 4

10. Reputedly green island

8 1 0 0 7 2 1 1 3

11. Flamboyance

3 1 5 1 6 6 2 4 4 5 1 2 1 9 8

12. Write

8 3 1 5 9 2 1 0 2 4 7 8 0

13. Roughly cut

2 2 2 1 3 0 6 4 9 0 5 6

14. Nickname for an obese person

6 2 1 0 9 3 6 1 3 9 3

15. Subtle sarcasm

2 0 7 1 1 2 4 6 8 9 6

16. Vulgar push

7 4 2 9 1 1 2 1 0 1 8 5

17. One kind of handle

8 7 3 4 3 9 5 3

18. Canine biter

1 2 8 5 0 1 1 8 6 6 7 2 5 1 0 5 6 0

19. Spots

5 2 1 6 7 6 1 1 7

20. Time and distance

1 1 8 6 2 8 1 2 5 5 5

21. Slow music

4 0 1 2 0 1 2 2 6 3 1 2 7 5 3 0

22. Necessity

2 1 5 7 8 8 3 5

Solution on Page Fifteen



Commissioner and Mrs. C. Wiseman

Halifax, Maritimes Congress, Sat.-Mon., Sept. 27-29; Ottawa, Opening of Woodroffe Temple, Sat.-Sun., Oct. 4-5; Toronto Training College, Spiritual Day, Tues., Oct. 7; New Westminster, B.C. Congress, Fri.-Sun., Oct. 10-12; Edmonton, Alberta Congress, Fri.-Mon., Oct. 17-20; St. John's Citadel, Fri.-Mon., Oct. 24-27

Colonel and Mrs. Geoffrey Dalziel

Brockville, Quebec and Eastern Ontario Congress, Sat.-Mon., Sept. 27-29; Edmonton, Social Conference, Thurs.-Mon., Oct. 2-6; Danforth Over-Sixty Club, Wed., Oct. 8; North Bay, Northern Ontario Congress, Fri.-Mon., Oct. 10-13

Colonel Frank Moulton: Halifax Citadel, Sun., Oct. 12

Colonel and Mrs. Frank Moulton: Twillingate, Youth Councils, Sat.-Sun., Sept. 27-28

Colonel and Mrs. Wm. Ross: Danforth, Sun., Sept. 28; St. Thomas, Sat.-Sun., Oct. 4-5

Lieut.-Colonel and Mrs. Arthur Moulton: Burlington, Sat.-Sun., Oct. 11-12

Lieut.-Colonel Douglas Sharp: Danforth, Toronto, Sat.-Sun., Oct. 18-19

Brigadier Thomas Ellwood: Dunsmuir, Sun., Sept. 28; Willowdale, Sat.-Sun., Oct. 18-19

Brigadier Doris Fisher: Parry Sound, Sun., Sept. 28; Sarnia, Sat.-Sun., Oct. 18-19

Brigadier Harold Sharp: Port Hope, Sun. p.m. Sept. 28

Major and Mrs. Joe Craig: Mount Dennis, Sat.-Sun., Oct. 18-19

Major Margaret Green: Oshawa, Sun., Sept. 28; Woodstock, Ont., Sat.-Sun., Oct. 4-5; Owen Sound, Sat.-Sun., Oct. 18-19

Major and Mrs. Willard Rea: Peterborough, Sun., Sept. 28

TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: Glace Bay, Thurs.-Sun., Oct. 2-5; New Waterford, Tues.-Wed., Oct. 7-8; Sydney Mines, Thurs.-Fri., Oct. 9-10; North Sydney, Sat.-Sun., Oct. 11-12; Sydney, Tues.-Wed., Oct. 14-15; Whitney Pier, Thurs.-Sun., Oct. 16-19; New Glasgow, Sat.-Mon., Oct. 25-27

Captain William Clarke: New Westminster, Sat.-Tues., Sept. 27-30; Miracle Valley, Tues.-Thurs., Oct. 14-16; White Rock, Fri.-Sun., Oct. 17-26

"The Young Soldier"

- A weekly paper of importance for boys and girls which is published by The Salvation Army.

THEY CAN READ ABOUT

- Bible characters—although they lived many years ago they have a message for today.
- Bram—a witty and humorous cartoon.
- Bobby Bruin—a friendly bear who writes to and receives letters from children.
- Shaggy Shane—a Scottish sheep dog. Children who take his advice will be the gainers.
- The youth of Canada, Bermuda and other countries—many boys and girls are Christians. Their actions show it.

THE FRONT COVER

- will give boys and girls something to think about. A picture with a modern parable. It will help them to discover God during the week days as well as on Sunday.

You may get a copy from the nearest Salvationist or subscribe to it for one year (\$1.50). Write to The Publishing Secretary, 455 North Service Road, Oakville, Ont.

Women's UNIFORMS

Measurement charts and samples will be sent upon request.

MADE TO MEASURE SPEAKER UNIFORMS

Material	Uniforms	Extra Skirt	Material	Uniforms	Extra Skirt
No. 6 Serge	\$65.00	\$16.00	L-573 Dark Serge	70.00	19.00
735 Serge	65.00	16.00	13 Fine Serge	75.00	22.00
L-573 Serge	70.00	19.00	13 Heavy Serge	75.00	22.00

Over size 44 — \$3.00 extra

READY MADE UNIFORMS

DACRON SPEAKERS — Two piece — American style collar — button front — no belt — two outside pockets — six gored skirt.

Sizes: 10 to 24, 10½ to 24½.

Price \$35.00

CREPE DRESS — Zipper to waist, and zipper side opening, regulation collar and epaulets

Made to measure

27.00

30.00

All Trim Extra

SHEER DRESS — ¾ length zipper front closing — soft collar — no epaulets.

Sizes: 8 to 46, 12½ to 22½.

Price 15.00

Over size 16.50

If above desired with high collar and epaulets extra 6.00

THE SALVATION ARMY TRADE DEPARTMENT

259 Victoria Street, Toronto 205, Ontario

OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS

Appointments:

Brigadier Robert White, Eventide Home for Aged Men, Regina, Sask., (Administrator)

Major James Brown, Eventide Home for Aged Men, Toronto, Ont., (Administrator)

Captains: Clifford Hallman, London South, Ont.; George Prior, Swift Current, Sask.; Leo Porter, Brandon, Man.; Donald Randall, Riverdale, Toronto, Ont.

Lieutenants: Elsie Allen, West Saint John, N.B.; Alexander Bolton, Grande Prairie, Alta.; Wendy Kelland, Westville, N.S.; Ruth King, Campbellford, Ont.; Linda Moss, Aurora, Ont.; Raymond Moulton, Meadow Lake, Sask.; Margaret Roper, Kitsilano, B.C.

Aux.-Captains: Winnifred Branscombe, Uxbridge, Ont.; Charles Cathmoir, Paris, Ont.; Frank Phelps, Ajax, Ont.; James Waywell, Port Hope, Ont. Envoy Harry Moore, Shelburne, N.S.

Clarence Wiseman

Territorial Commander

NOTES IN PASSING

The new address of Brigadier Esther Wagner (R) is Apt. 302, 1441 Lawrence Ave. East, Toronto 16, Ont.

Mrs. Major Roy Calvert of Calgary, Alta., has been bereaved of her father who died recently in Cobourg, Ont.

Mrs. Captain Jakob Meyerhoff of Halifax, N.S. and Mrs. Lieutenant Reuben Janes of Pembroke, Ont., have been bereaved of their father, Mr. D. Keddy, who died recently in Wolfville, N.S.

Miss Fern Pike (nurse) and Miss Lorna Bowman (teacher), both of Woodroffe Corps, Ottawa, Ont., have accepted short-term overseas appointments. Their address is Chikankata Institute, P.O. Mazabuka, Zambia, Africa.

Major John Nelson has been appointed Divisional Commander for the Barbados Division. The address of Major and Mrs. Nelson is The Salvation Army, Box 57, Bridgetown, Barbados.

Former scouts of West Toronto Corps are invited to be present at the Sunday morning meeting on October 5th when a special presentation will be made by the Canadian Scout Association commemorating fifty-four years of scouting activities at the corps.

SOLUTION TO HIDDEN MESSAGE

Days were spent in arguing about the breadth of a phylactery or the depth of a hem on a priest's robe, while the needy lay starving to death on rich men's doorsteps — Lloyd Douglas ("The Big Fisherman").

19. Rash; 20. Metre; 21. Andante; 22. Need.
13. Gashed; 14. Fatty; 15. Irony; 16. Shove; 17. Half; 18. Eyetooth;
7. Sorrow; 8. Toppie; 9. Hebraws; 10. Erin; 11. Bombast; 12. Indite;
1. Diphthong; 2. Oriel; 3. Unhappy; 4. Gathered; 5. Lystia; 6. Accuse;

Where are these?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, Ont., marking your envelope "Inquiry."

BARROW, Gertrude Alice. Born April 8, 1907, in Prescott, Lanes, England. Probably married. Last heard from in 1934, or thereabouts. Parents are Thomas and Gertrude Barrow (née: Handley). Last known to live in Toronto. Sister, Ethel Angela Barrow, enquires. 66-324

BEIRNE, Michael. Surname could be spelled BYRNE. Born December 14, 1928, in Shannon, Ireland. Left Elre in May, 1951. Last heard from in 1959. Thought to be with a Canadian Railway Company as a labourer. Last known to live in Verdun, Que. His brother, John, is concerned as to his welfare and desires to "keep in touch." 66-422

BELL, Janet Kinghorn. Born June 15, 1916, in Foulden Parish, Berwickshire, Scotland. Last known to live in Edmonton, Alta. This was about 1960. Parents: Thomas and Alice Bell (née: Yule). Her son, Alastair (Terry) Bell, seeks her. She could be in company of Mr. Pat Banwell. 68-140

DAVIS, Ernest. Born February 9, 1890, in Chetton, nr. Bridgnorth, Salop, England. Was a railway engineer on the Grand Trunk Railway. Last known to live in North Cobalt, Ont. His address has been Poste Restante, Edson, Alta. Has tip of one finger missing. To Canada in 1909, and last heard from in 1930. Parents were John Davis and Ellen Davies (née: Gwilt). A sister, Eva Crook, anxious to find him. We have her address. 69-376

FRANKS, Mrs. Mary (née: Kelly). Born June 4, 1922, in Hoyland, Yorkshire, England. Nurse. Left England in 1945. Last heard from in 1945. Husband, Jack Franks, was an aircraft engineer. Is sought by her brother, Henry Kelly. 67-10

GUNDERSEN, Ingeborg Marthea. (Descendants of?). It is desired we contact descendants or relatives of Ingeborg Gundersen. Latter was born April 17, 1844, in Stor-Elvdal, Norway. She emigrated to the U.S.A. about 1880, and was last heard from in 1905. Relatives in Norway inquire. 69-391

HUNT, William Charles. Sought by his half-sister, Mrs. Doris Amos of England. Born March 16, 1902, in England. He was married approx. 1922-26 and thought to have one son. Last heard from in 1925 or 1926. Came to Canada on S.S. Corinthian landing in Quebec City. Lived in

London, Ont. His wife was Angela Hunt (née: Pichardo). 66-426

JURCZYK, Edward. Around age 53. Is of Polish background. Last known to work for Power Corporation of Canada in Angliers, Que. Last known to live in Toronto, Ont. Last heard from Christmas, 1949. His parents are Jan and Jozefin Jurczyk (née: Dudek). His brother, Joseph Jurczyk of England, seeks him. 69-375

PATCHETT, John Maurice. Born April 7, 1932, in Welbourn, Lincs., England. Marital status unknown. Left England May 30, 1956. Last heard from January 20, 1962, when he lived in Whitehorse, Y.T. He worked for the Whitehorse Construction Company as an operator of mechanical equipment on the Alaska Highway. Was apparently in Edmonton, Alta., in 1957, but whether on visit or living there is not known. His mother, Mrs. Phyllis Patchett of England, seeks him. Is concerned as to his well-being and present circumstances. 66-418

PORTER, Anthony Philip. Born June 11, 1953, in Kimberley, B.C. He is believed to have been kidnapped for ransom. He was entering grade nine in the occupational course. 5'7" tall. Weighs 125 lbs. Has broad shoulders and long arms. Tendency to acne on face. Has long scar on shin bone of his right leg. His speech could be difficult to understand. He is hesitant in speaking to strangers. His parents, Robinson Mitchell and Patricia Vye Porter, anxiously seek him or news of his whereabouts. Anyone who is able to give a "lead" in this enquiry could phone his father directly at 427-3982 or 427-3595, Kimberley, B.C., or the nearest Salvation Army officer or R.C.M.P. Detachment. Missing since June 20, 1969. 69-369

MID-ONTARIO CONGRESS

THE SALVATION ARMY MUSICAL TAKE-OVER BID

will be presented in Belleville Collegiate Institute October 25th, at 7:30 p.m.

Director: Major Edwin Brown
Cast: Danforth Youth

Adults \$1.25 — Students 75c

Tickets are available from Divisional Headquarters, P.O. Box 577, Belleville, Ont., and from Mid-Ontario Division corps officers.

A desperado transformed

a story by Reginald Woods

Chapter 3:

"Restitution made"

THE most serious crime of which he was accused cost a man his life. Members of the gang had met, as they often did, to make their plans or share their spoils, and an evening was spent in drinking and card-playing.

A quarrel arose between Freddy and a member of the party. The drink, the excitement, the heated, smoke-laden atmosphere did not conduce to peaceful settlement.

In the midst of the scuffle, Freddy's opponent fell with a cry and a knife-blade was buried in his heart. The police arrested Freddy, the affair of the knife on the hospital steps was recalled and it was not long before he was standing in the dock of the Old Bailey, on trial for his life.

Acquitted

With the fact that the victim in his dying deposition had insisted that the affair was an accident, the united testimony of the gang to the same effect and the skilful handling of the defence, the prosecution had a very slender case. But for his counsel's advice, Freddy would have accepted all responsibility and would have passed down the steps from the dock to the gallows. Instead, he was acquitted.

"You just come with us brother!" Fred Ellis, unshaven, unkempt, altogether out of keeping with the marks of wealth surrounding him, had often heard that imperative "Come with me!" but never from a voice so sweet.

A woman's frail hand had been slipped through his arm as he lurched along beside the expensive show windows of London's Oxford Street, trying to keep pace with the Salvationists who were marching to the strains of Regent Hall Band (Regent Hall being the Salvation Army Corps in Oxford Street).

Freddy enjoyed his first Army meeting, making many an audible comment, asking a few questions,

A PRAYER

O, that my tongue might so possess
The accent of His tenderness;
For those who mourn a word of cheer,
A word of hope for those who fear,
And love to all men, far and near;
O that it might be said of me —
"A friend of Christ of Galilee."

and offering to perform an item. The Salvationists were determined to save their capture and to this end he was kept at the hall for tea. In the night meeting his brain was less confused, and to the delight of all who were present, the dilapidated drunkard knelt at the Mercy Seat.

Early next morning the corps officer of Regent Hall presented himself at Freddy's lodging. "Salvation Army calling for me?" queried the convert. "I don't know anything about The Salva-

rose and again made his way to the Mercy Seat.

Presently the penitent found hot tears falling on him.

To think that any one could weep so over such a worthless man almost broke his heart and the vows he made that night he never broke.

When the converted ex-convict rose from the Penitent-form he had little idea of all that was involved in the step he had taken. Generosity, kindness, loyalty and a rich sense of humour had always been characteristic of him, but a sense of duty he had never recognized. Here now was an Army officer explaining to him that true repentance involved making restitution.



The first night on which he called, the crowd in the bar seized their beer mugs and urged Freddy to "just have one."

tion Army, it's a 'liver' I want more than anything else!"

A cheerful voice called out "All right, if it is a 'liver' you want I'll see that you get one." On the strength of this promise the convert accompanied the Salvationist. They came to a public house which Freddy would quickly have entered, but the officer assured him that he knew of a "better place."

Freddy found himself again in the Regent Hall and he was soon drinking a "liver" of strong sweet coffee. A steaming hot breakfast almost nauseated him, but soon the effects of a good meal became evident. Lunch followed in due course, and an appetizing supper meal.

That night after a day of strict sobriety, Fred Ellis attended a meeting he did not interrupt, except when of his own accord he

and he soon saw the point.

"O' course, there'd have to be something like that, I s'pose" he cogitated "or else a bloke could pinch a hund'ed pounds and then ask God to forgive him; and he'd be saved and hund'ed quid to the good as well. I s'pose you have to put things right as far as you can if you want the Lord really to forgive you.

"But look 'ere mate" he continued, with growing consternation "I can't remember where I've been and all I've pinched, or what I've been in jail for, and what I haven't. An' if I could pay back it'd take some doin'."

"Take a week to think it over, Freddy, and then tell me what you decide" the officer suggested tenderly.

Decision

A few days later a meeting in progress in the Regent Hall was suddenly disturbed by a full-throated cry: "Right y'are, guv'nor, I'll do it!" Next minute Freddy Ellis appeared at the back of the hall, waving to the officer on the platform and reaffirming his willingness to do it.

"Comrades" said the officer "Our brother has been saved only a few days. He has committed many crimes and accumulated all sorts of debts. He knows very little about moral and religious responsibility, but he says *he is willing to make restitution!* He'll need some courage and he'll need some patience—but he is hero enough to attempt it."

Although the task took seven years Freddy completed it, living most frugally the whole of the time, declining to wear or purchase Salvation Army uniform or to indulge in any form of luxury until his duty was done. Even the barest necessities of life were purchased grudgingly. He lived for years on bread and dripping.

The first person to benefit by Freddy's courageous resolve was a publican with whom he arranged to settle in weekly payments of five shillings. The first night on which he called, the crowd in the bar seized their beer mugs and urged Freddy to "just have one." The landlord ordered the men to desist; although he was losing one of his best customers he was proud of Freddy's courage and no man should molest the convert in his presence.

(To be continued)

"Lumme!" the illiterate little fellow ejaculated. "You mean I oughter pay back what I've stolen—if I ha'en't been to jail for it—an' I oughter square up my debts? Why, that'd take years, an' years, an' years—it would, guv'nor!"

But Freddy's wits were sharp

THE STORY SO FAR

Freddy Ellis had been in and out of prison ever since he was arrested at the age of twelve after running away from the workhouse. Life was tough for a foundling in nineteenth century England.

In spite of his rough life, Freddy was a lovable fellow and won the heart of a young temperance worker who became his wife. On two different occasions Freddy tried to go straight and provide for his wife and son but it didn't work. He gave up trying.

After a drinking spell, Freddy decided to visit his wife in hospital. Because the porter refused to let him in and pushed him down the stairs, Freddy stabbed the man. An emergency operation saved the man's life and, thus, Freddy from the gallows.

His wife died before Freddy finished serving his sentence. Their son had died previously. Freddy was now alone.

NOW READ ON